UNITY

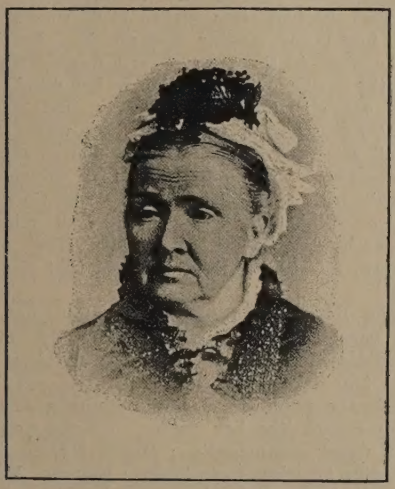
The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 99. [Vol. VIII.—12.] December, 1911. ONE PENNY.



JULIA WARD HOWE.

May 27th, 1819——October 17th, 1910.

(See Biography next page.)

Mrs. Howe is described as one whose personality was dignified, sweet, and attractive, with a buoyantly hopeful disposition which led her to believe the best of everything and everybody. When nearly ninety she said: "The deeper I drink of the cup of life the sweeter it grows—the sugar all at the bottom." At ninety-one her daughter, Mrs .Richards, wrote of her: "In her heart is changeless spring." Though possessed of abundant wealth, and therefore in a position to lead an easy life, she toiled hard for humanity as writer, lecturer, preacher, reformer, and used her powers persistently and nobly for all kinds of schemes for social amelioration. She evidently regarded her means and abilities as a great trust to be faithfully used in the service of man and God, and so was true to her Unitarian Faith, and well deserved that word of commendation when she passed away in the fulness of years, which none would deny her: "Well done, good and faithful servant! enter thou into the joy of thy Lord."

God is Marching On.

("Battle Hymn of the Republic.")

Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightening of his terrible swift sword,
His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps,
They have builded him an altar in the evening dews and damps;
I can read his righteous sentence by the dim and flaring lamps,
His day is marching on.

I have read a fiery gospel writ in burnished rows of steel:
"As ye deal with my contemners, so with you my grace shall deal;
Let the hero, born of woman, crush the serpent with his heel,
Since God is marching on."

He has sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to set men free,
While God is marching on.

—Julia Ward Howe.

Julia Ward Howe.

Born May 27th, 1819; died October 17th, 1910.

Julia Ward Howe lived to be over 91 years of age. She was one of the most remarkable women of modern times. Her father, Samuel Ward, was a rich banker, and Julia was born in New York three days after the birth of Victoria, who became Queen of England. She had every advantage which wealth, refinement and cultured surroundings could supply. Provided with the best teachers she very soon became proficient in ancient and modern languages, in music, and in acquaintance with the treasuries of the best of English literature. When quite a girl she contributed verses to periodical magazines and articles on philosophy and social reform.

In 1843 she married Dr. Samuel Gridley Howe, himself famous then as an active worker for the emancipation of the Greeks, and as a pioneer of educational reform, but afterwards a widely known philanthropist as founder of schools for the more effective education of the blind, and originator of improved methods of instruction for the deaf and dumb. His success in teaching Laura Bridgman, who was blind, deaf, and dumb to read and write, struck the world as one of the most astonishing achievements of humanitarian ingenuity. Before the Civil War Mrs. Howe and her husband were eager abolitionists of slavery, and conducted together the anti-slavery organ, "The Boston Commonwealth." Their Boston home was a centre of the best society and of a wide and generous hospitality. Mrs. Howe's literary output was continuous and considerable. Her first published volume — poems, entitled "Passion Flowers"—appeared in 1853; then "Words for the Home," 1857; a drama, "The World's Own," 1860; and "A Trip to Cuba"; "From the Oak to the Olive—European travel—1867; "Later Lyrics," 1868, which included the "Battle Hymn of the Republic," "Modern Society," 1881; "Margaret Fuller," 1883; and many essays, reviews, and sketches in the leading periodicals of the day.

Julia Ward Howe's interest in social reform, always deep and earnest, was deepened by her marriage. In 1868 she was one of the founders of women's clubs in New England; in 1869, along with Thomas Wentworth Higginson and Lucy Stone, she founded the American Women's Suffrage Association, became President of the New England Woman Suffragists up to her death. She was a frequent speaker and writer for the peace movement; she and her husband co-operated with Dorothea L. Dix for prison reform, and for the more humane treatment of the insane. Strenuously advocating the fitness of women for the Christian ministry she was herself a frequent preacher in Unitarian and other pulpits, and lectured much in towns and cities in various States of America, including those on the Pacific coast. She travelled much with her husband in Europe and came several times to England, making acquaintance with many of the most famous English people. In 1876 her husband died.

Her "Battle Hymn of the Republic" became the National Anthem for the soldiers of the North in the Civil War. It was written in beleaguered Washington, D.C., November, 1861, and was first published in the "Atlantic Monthly," February, 1862. The story of how it came to be written is interesting. With some friends she had been witnessing a review of troops near Washington and heard the soldiers sing "John Brown's body lies amouldering in the grave; his soul is marching on." Her minister, Rev. James Freeman Clarke, who was of the company, asked her: "Mrs. Howe, why do you not write some good words for that stirring tune?" She replied that she had often wished to do so, but had not yet found any leading towards it. But that night she woke in the grey of early dawn with the lines of the desired poem running in her mind. She thought out all the stanzas clearly, and said to herself: "I must get up and write those verses down lest I fall asleep and forget them." She sprang out of bed, scrawled them down, and then returned to sleep again with a feeling of relief. When the poem became a well-known war-song, full of religious fervour as it is, someone said: "Mrs. Howe ought to die now, for she has done the best that she will ever do."

But she lived nearly fifty years after that and filled a very large place in the public life of the United States during that time. Her children, one son and four daughters, have all been strenuous workers for the public good: Julia Romana Anagnos (born in Rome) like her father, championed the cause of Greek emancipation; Henry Marion Howe is the leading American metallurgist; Florence Marion Howe Hall is a social reformer and author; Laura E. Richards is a widely known writer of stories for young people; Maud Howe Elliot is also an author and lecturer. Mrs. Howe was an earnest Unitarian, and so was her husband. They were both members of Theodore Parker's Boston congregation and were his intimate friends and fellow-workers. Afterwards they attended the Church of the Disciples, Boston, under the preaching of James Freeman Clarke, Mrs. Howe continuing her membership up to her death under Dr. Ames, Dr. Clarke's successor. The present writer had the privilege of seeing Mrs. Howe at the meetings of the International Congress of Unitarians and other Religious Liberals, Boston, U.S.A., September, 1907, for which she composed one of the opening hymns sung by the great assembly at Symphony Hall. At one of these meetings she delivered an address, in which she said: "If there is any religion that ought to help people it is the Unitarian religion." And speaking of the propagation of Unitarian literature she continued: "I think that we Unitarians . . . must see that this good literature, this uplifting, convincing literature which recognises the human values in all races . . . .

should be widely given and used." A writer in the London "Times," in a sketch of her life, declared that she achieved such a position of eminence in her native land as almost entitled her to be called "the uncrowned Queen of the United States."

Literature.

"The Practical Teaching of Jesus of Nazareth, as found in the Gospel according to Luke," by Arthur W. Fox, M.A., 1/6 net, same publishers.

"A Year's Lessons for Infant Classes," by Dorothy Tarrant, M.A., 6d. net, cloth bound, same publishers.

The second series of lessons on "The Practical Teaching of Jesus of Nazareth" from Luke's Gospel makes a good companion volume to the first series from that of Matthew. The expositions by Mr. Fox are of the most "Practical" kind. His applications and illustrations are of the homely sort and are all the more helpful and valuable because they touch so closely the experiences of daily life. There is a wholesome simplicity and directness of style such as must certainly carry the point of each lesson, without fail, into the mind and heart of any teacher who makes use of the helps here provided. It is pleasing to note that Mr. Fox in his title of the book says "Jesus of Nazareth" rather than "Jesus Christ," and in the lessons themselves he does not trouble his readers with any of the mysteries of Christological or Messianic doctrine. Historically we are committed to the term "Christ" and to the name of "Christian," but the simplicity that was in Jesus cannot be too much insisted upon. Thirty-five lessons in all, in a good-looking volume of over 200 pages, furnish provision for a teacher to last through a large proportion of the Sundays in a year. Some oversights in proof-reading may be corrected if a second issue appears; and the road from Capernaum (p. 28, line 8) apparently should be "southward to (and not 'from') Jerusalem." Mr. Fox has put a considerable amount of good and helpful work into these lessons, and the most practical way of showing real appreciation of his generous labours is, that the fellow-teachers for whom he has given his toil should make good use of this book.

Miss Tarrant's "Lessons for Infant Classes" received notice in our July issue. To any thoughtful and intelligent teacher these outlines are sure to be helpful and suggestive for interesting and instructive talks to children, the outlines, of course, to be filled in by the teacher.

At the moment of going to press Mr. F. Tunnicliffe, secretary, High Pavement Chapel Provident Friendly Society, Nottingham, writes asking all Secretaries of Unitarian and kindred Friendly Societies, desiring to join a denominational group under the Insurance Bill, to communicate with him. Address: 5, Seymour Road, West Bridgford, Nottingham.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

At the "Quarterly" Meeting of the Committee, held on October 25th, the steady growth of the League's work was clearly shown by the wide range of the reports considered.

The Fellowship Committee are getting into touch with Sunday School both in places where we already have branches, and in many where one has not yet been formed, but where a Correspondent undertakes to send the names of girls going out into the world. Several fresh names have been lately received, and this Committee is now engaged in correspondence with, or on behalf of, young people not only in England, but in America, and is arranging to extend its work still further.

The forms for the Look-Out work are now in the hands of all Branch Secretaries and direct subscribers, and the first replies are coming in. The usefulness and success of this work will depend upon the co-operation of every member, and the assistance should be obtained of all members of our Churches, both men and women.

Visits resulting in the formation of new Branches have been paid to Taunton, Chowbent, and Burnley, and representatives have also visited the Branches at Blackley, Blackburn, Leeds, and Sheffield.

The League was well represented at the Autumn Meetings of the British and Foreign Unitarian Association, held at Bury on October 18th and 19th. The Women's Meeting was largely attended, and Miss Brooke Herford's address on the work and aims of the League was followed with great interest. Other representatives spoke of the social work, and the religious life of women; and Mrs. Davies, of Wakefield, urged that the League should go forth in a missionary spirit to the women of the land, large numbers of whom could no longer accept orthodoxy, and show them that within the Unitarian body they would find a religion suited to their needs.

London Secretaries arranging Lectures from the League list are asked to communicate with Miss Harwood on or before completion of their arrangements. Her new address is 60, Howitt Road, Hampstead, N.W.

Branch Secretaries sending out Appeals are urged to give as long notice as possible, and to be careful to clearly state the dates of the Sales.

The Bradford Branch will hold a Bazaar on 29th and 30th November and 2nd December, for necessary renovations, and asks for gifts in money or kind to be sent to Mrs. Wintsch, 51, Bowling Hall Road, Bradford.

The Branches at Stratford and Forest Gate unite to hold a Bazaar on December 2nd, 4th, and 5th. Help to be sent to Mrs. Indge, 83, Herongate Road, South Wanstead, S.E., or to Mrs. Noel, Briarwood, Grove Hill, Woodford, N.E.

Home Circle.

Reward.

The wages of sin is death:
  If the wages of Virtue be dust,
Would she have the heart to endure
  For the life of the worm and the fly?
She desires no isles of the blest,
  No quiet seats of the just,
To rest in a golden grove,
  Or to bask in a summer sky.
Give her the wages of going on,
  And not to die. —Tennyson.

In the New Testament it is plainly stated that "whatsoever a man soweth that shall he also reap." The harvest is his reward. It is the recompence, pay, wages, for the work done. If good work, a harvest of good; if bad work, a harvest of bad. "With what measure ye mete it shall be measured unto you," "Give and it shall be given unto you," "Seek and ye shall find," "Each shall receive his own reward according to his own labour," "God will render to every man according to his works"; these are all statements concerning reward for deeds done, and for effort put forth. The hypocrites who trumpet their "good" deeds abroad—"they have their reward"; those who love to pray at the corners of the streets to be seen of men—get their kind of reward; and they who do good in secret—for its own sake, receive a heavenly recompense in moral and spiritual gain to soul and character. Everything produces its own effect; cause never fails to rush into consequence.

Speak, History! who are life's victors?
Unroll thy long annals and say—
Are they those whom the world calls the victors,
Who won the success of the day?
The Martyrs or Nero? The Spartans,
Who fell at Thermopylae's tryst,
Or the Persians and Xerxes?
His judges or Socrates?
Pilate or Christ? —W. W. Story.

PHEIDIPPIDES, THE RUNNER.

What reward did Jesus get? Some will answer: The Cross. But that is a very partial answer. There is a saying that virtue is its own reward. It is true that good is worth doing for its own sake, and that right should be done at all costs, which means the cost of sacrifice of self, often persecution—martyrdom, and sometimes even death. It is a fact that the best work in the world is done without looking for wages, for fee or reward, or for any selfish gain; it is done "for nothing" as regards worldly pay. But it is not without reward of inward peace, the satisfaction of conscience, and the knowledge that justice and right are made more possible for others. Pheidippides, the Athenian runner, served his native city with noble patriotism, and the reward he got was the honour of having rendered service.

Mr. Gould tells the story from Robert Browning's poem. It is briefly this: The Persian fleet had landed their army of scores of thousands for the invasion and conquest of Greece, and this army was already encamped on the field of Marathon twenty-two miles from the city of Athens. The city magistrates wanted the help of the stout men of Sparta, and decided: "We will send the swift-footed Pheidippides (Fy-dip-pi-dees) with a message, and they will come and march at our side against these foes from Asia."

So two days and two nights did Pheidippides the runner hasten across the mountains that stood between Athens and Sparta. All dusty, thirsty, hungry, and footsore, he reached Sparta. He said to the rulers of the city: "O men of Sparta, the Persians have come. They wish to make slaves of the Athenians, and the flower of our dear country will wither and die. But no; you Spartans will not stand by, stupid and sullen, while Athens dies? Answer me quick: What help will you send? My legs are still strong enough to race back—oh, I will race like lightening—and take the tidings of your coming to Athens!"

The Spartans made excuses and did not promise help. Pheidippides was ashamed and in despair at their selfishness. But he must let Athens know. So he rushed back grieving over his discouraging news.

But on the way—so the story goes—he was met by the goat-god Pan, who told him to go to the Athenians and bid them to fight the Persians; foretold victory, and giving Pheidippides a little branch of fennel plant, said:

"This is the sign of victory—this fennel plant. And as for you, Pheidippides, you shall have your reward; not money, not treasure, no common gift"—and Pan vanished.

Pheidippides sped swiftly, like an eagle piercing the air. The magistrates at Athens received the youth with joy, and he gave his two messages, that from the Spartans and the other from Pan.

"Bravo, runner!" said Miltiades (Milte-a-dees) the Athenian General.

The Athenians fought and conquered on the field of Marathon (490 B.C.) and the Persians fled to their ships in terror. When victory was won the cry was:

"Run, Pheidippides! Run to the Akropolis (at Athens), and tell the people of our triumph." So he flung away his shield, and ran, ran, ran, like a steed, like a deerhound, twenty-two miles to Athens, into the city; the people made way for him; and when he reached the sacred hill in the centre of the city he cried aloud: "Rejoice, we conquer!" The Athenians then shouted: "Athens is saved!"

Full of joy and peace, Pheidippides sank exhausted to the ground. When the people raised him they saw that he was dead.

He was not without reward. What was it?

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER XII.

Mr. Wentworth, engrossed with painful memories and sad forebodings, was recalled to himself by a sudden cessation of noise in the Hall, followed by the opening strains of a solo:

"O dry those tears . . . .
Clouds will be sunshine to-morrow."

The song was unfamiliar to him—his musical development was very incomplete—but the voice thrilled him like a magnetic current. A perfect hush had fallen on the assembly. All eyes were fixed on the singer. Every heart seemed to be under a sacred spell. For a few moments Mr. Wentworth listened without looking up. There could be only one voice in the world like that! The rich, sympathetic tones, the faultless, tender inflexion, the clean-cut delivery of every syllable, which attested inborn ability as well as cultivated proficiency, were echoes from the old home of twenty years ago. The illusion was intensified when at last he turned his eyes to the platform. Like a man in

"The nympholepsy of some fond despair,"

he was spell-bound by the vision before him. The singer was a tall, graceful girl, evidently not much beyond her "teens," a picture of beauty in feature and complexion, with lustrous eyes that seemed to cast radiance over the whole countenance; and with the rich contralto voice that had bewitched him in the bygone years. The very phantom of the dream from which he had just awakened was there in materialised form. His eyes devoured it. Every fibre of his being was set vibrating. He knew very well that it was not his wife. If it were, her beauty must have borne some trace of Time's inexorable touch. Was he dreaming? Would he presently awake and find the vision to have vanished?

Severely repressing his impatience until the merry assembly had dispersed, he then made his way to the ante-room where the ladies had gathered for a thankful review of the day's proceedings. Standing apart from them was the object of his search, who immediately approached him with outstretched hands, and said:

"You didn't expect to meet me here, did you, father?" . . . . .

It was all Little Bee's doing. The discovery of the "Hermit's" name set her mind at work. She felt so sorry for this sad-hearted man. Something of the story of his life had become known to her; and it occurred to her that the wife might be living, and that by some means the two separate lives might be again united. The name was not a common one, yet it seemed not altogether strange. Searching a list of subscribers to the Hermitage Hall fund she found a "Mrs. Wardley Wentworth," whose address was in a little town not very distant. Away she went with characteristic promptitude, ostensibly with the object of thanking Mrs. Wentworth for her contribution, really with the intention of acting as a sort of private enquiry agent.

After a little diplomatic conversation, she remarked:

"It is a coincidence, Mrs. Wentworth, that the principal supporter of our work is a gentleman who bears the same name as yourself."

Mrs. Wentworth's interest was unmistakable. Questions followed in quick succession with increasing earnestness. Would Miss Beeley kindly tell her something about him? Where does he live? How long has he lived there? Give an idea of his age, appearance, habits, and so on.

Little Bee was enjoying herself.

She answered all the inquiries without getting at all tired, and voluntarily related how the name came to her knowledge.

"Do you know, I thought it possible that there might be some relationship?"

"So there is, Miss Beeley. I am sure from what you tell me that Mr. Wardley Wentworth is my husband. Our home was in a midland parish, not far from Birmingham, where he held an appointment as analytical chemist."

Tears welled up in her eyes as she continued:

"I have neither seen him, nor heard of him for nineteen years. We drifted apart, not from lack of affection, but through misunderstanding. Our dispositions differed. The view of life which I took was less serious than his. I was frivolous, wayward, provoking. Society functions that attracted me repelled him. Our differences never amounted to an actual quarrel—except once, and then under a wicked impulse I—left him. The fault was mine. I didn't think so at the time, but the memory of it has been a perpetual pain. O, Miss Beeley, how I have suffered! For a while I would not bring myself to seek reconciliation, and when I could no longer refrain I sought him, and sought him, until quest seemed hopeless. If only I could atone—"

Her composure broke down, and for some minutes she gave way to passionate tears. Then in tones full of loving tenderness she cried: "My husband! O my beloved!"

. . . . . .

The rest is not difficult. Mrs. Wentworth hesitated to take any step towards meeting her husband, doubting that forgiveness was possible.

Little Bee had no doubt on that point. She was sure that the husband was hungering for the solace which only this woman's love could give him. On the spot she invented the conspiracy which was carried into effect on Christmas Eve. During a long residence abroad, Mildred Wentworth had made a study of music and was now an accomplished vocalist. With her mother's consent she readily promised Miss Beeley to take part in the opening concert at the Hermitage Hall.

The following day brought about the re-union of the two long-divided lives, and the Christmas bell

peal seemed to articulate their gladness in the restoration of "peace and good-will." Little Bee's social experiment, which in those days was a novelty, but now is becoming a common-place of philanthropic enterprise, more than answered her expectations: for not only were the sufferings of the poor within her small circle of service relieved on sensible and effective lines, but two half-broken hearts were healed; two dead lives were raised from the grave of sorrow, and the clouds were turned to sunshine.

*The names in this story are purely fictional, and none of the characters are drawn from persons known to the author. — (Concluded).

Coming Anniversaries.

By A. D. TYSSEN, D.C.L.

Sunday, December 3rd, is noted in our pocket book as the day of the death of Robert Louis Stevenson in 1894. We also find it allotted as the day of S. Francis Xavier, the apostle of the Indies. It also witnessed the birth in 1753 of one Samuel Crompton, who invented a machine for spinning cotton, but received very little recompense for his invention. And on December 3rd, 1855, died Robert Montgomery, the authof of a poem called Satan, and the subject of a rather cruel essay by Macaulay.

December 10th is the anniversary of the day on which Luther burnt the Pope's bull in 1520.

December 17th witnessed the birth of Anthony a Wood, the author of Athenæ Oxonienses, in 1632; of Sir Humphrey Davy in 1779; and J. G. Whittier in 1807. We are accustomed to claim the last named as a co-religionist, but the claim is disputed.

Christmas Eve, December 24th, falls on a Sunday this year. There are few associations connected with the day, while its successor has more than enough. It witnessed the burning of Oldcastle in 1417, and the birth of Sir Isaac Newton in 1642; but being Christmas Day all else is forgotten upon it.

John Wycliffe died on December 31st, in the year 1384.

The 7th of January, 1715, witnessed the death of Fenelon, the author of Télémaque, which many of us doubtless read at school. In ancient times it seems to have been called St. Distaff's day, from the fact that spinning was resumed upon it, after the Christmas holiday, which lasted up to the twelfth day.

The name of S. Hilary is sometimes placed against January 14th, but the 13th was regarded as his day in England. The 14th, however, is the anniversary of the foundation of the London Domestic Mission in 1835. On the same day in 1858 Orsini made an attempt on the life of Napoleon III.

January 21st saw the execution of Louis XVI. in 1793. Miles Coverdale, a translator of the Bible, died on this day in 1568.

January 28th bears the name of S. Cyril, the patriarch of Alexandria at the time of the murder of Hypatia. Many notable persons have died on this day, including Charlemague, Henry VIII., Sir Francis Drake, Sir Thomas Bodley, Peter the Great, and Prescott the historian. Street gas lamps were inaugurated on this day in 1807, Pall Mall being the scene of their first installation.

The 4th of February witnessed the martyrdom of Lewis Hetzer at Constance in 1529. He was a reformer of Unitarian views, and is duly noticed in Wallace's Anti-Trinitarian Biography. Our pocket-book mentions that on the same day in 1555 John Rogers was burnt in Smithfield; but John Rogers had no special connection with anybody: he was the first of the Protestant martyrs in the reign of Mary. A long account of him may be found in Fox's Book of Martyrs, and he is also duly noticed in Froude's History of England.

The 11th of February bears the name of Cædmon, the earliest English poet, C. 680, and it witnessed the death of Descartes in 1650. London University dates from the same day in 1826.

The 18th of February marks the death of Luther in 1546, and the birth of Galileo in 1564.

The 25th of February is given as the date of the death of a Unitarian martyr at Venice in 1566. He is mentioned in Wallace's Anti-Trinitarian Biography under the names Francis de Ruego and Francisco Sega de Rovigo. The same day saw the assassination of Wallenstein in 1634, and the death of Sir Christopher Wren in 1723.

It has happened to the writer of these articles on Coming Anniversaries to be asked to conduct services this year on the 21st of May and the 8th of October, which days are connected with the names of Matthew Hamond and Acontius. On these occasions he said a few words concerning these respective worthies, and found that his statements were received with marked attention. Persons are more interesting than things; and concrete facts are more interesting than abstract principles.

The Birth of Jesus.

As the family of David sprang from Bethlehem, it seemed to follow that the Messiah, the Son of David, should also be born in Bethlehem.

A. Reville observes that there are two Bethlehems, one in Judah, the other near Nazareth: it is a little straggling village.

Luke and the last compiler of Matthew recorded the tradition in their narrative. But Luke finds it necessary to explain how Joseph and Mary, inhabitants of Nazareth, came to be at Bethlehem at the time of the birth of Jesus. He cites a decree of the governor of Syria concerning a census of the Roman Empire. Each one had to be enrolled in his own city, the city from which his family originated; consequently it was incumbent upon Joseph to appear in Bethlehem. Unfortunately for this plea,

this decree was not only impossible of realization, but it was never published.

It would have required for this that the Jews settled in Egypt, in Syria, in Greece, and in Italy, should proceed to Judæa, and that the Roman colonists scattered throughout the whole world should also proceed to Rome. Now, this is not only impossible, but it is contradicted by history. The Roman censuses were made at the place of residence of the citizens. It is evident that all this narrative was worked up long after the death of Jesus, so as to give some justification for the alleged journey of Joseph and Mary to Bethlehem.

The historians of the period teach us that there was no such census at that particular moment. The only census known to history was made not earlier than the year after the death of Herod, that is to say, several years after the birth of Jesus. Joseph and Mary had no reason therefore whatever to quit Nazareth on the eve of the birth of Jesus. Furthermore, Jesus himself in the Gospels, is frequently called "the Nazarene." And Mark, who gives us the oldest tradition, does not suppose for an instant that Jesus could have been born at Bethlehem. For him Jesus was born at Nazareth. He affirms it very clearly in reference to the incident of the non-success of Jesus in his native city: "A prophet is not without honour save in his own country." To all appearance Mark is right: Jesus was born at Nazareth, or at a little spot close by, of the name of Bethlehem.

The thing that touches us in the child Jesus is not the miracle of his birth, which would exclude him from humanity, but it is the lowliness of his origin, and the wisdom of God which brought to flower the most marvellous and divine truths in the heart of this so lowly child.

—(E. Giran's "Jesus of Nazareth.")

Loyalty to Jesus.

Unitarians are second to none in preaching the Leadership of Jesus. They proclaim him as the REAL MAN, the noblest example of human character, the greatest moral and spiritual Teacher the world has yet seen. Occasionally Unitarians have been charged by the "orthodox" that they do not preach Jesus. Such a charge is not made so frequently now as formerly for the sufficient reason that it is found to be unjustified by the facts. In no pulpits of any denomination is the example and spirit of the great prophet of Nazareth insisted upon more than in those of the Unitarian churches. In this loyalty to him as their Leader they find their greatest human inspiration.

And now more than ever it is necessary to guard against dangerous tendencies outside of Unitarianism which so confuse people's minds concerning the person of Jesus as to seriously affect their relationship to him. Sooner or later it must become a choice between Jesus and Christ. For in strict truth the two are not the same. The Jesus who walked in Galilee and who was martyred on Calvary is not the Christ of Paul, is not the Christ of orthodox Trinitarians, is not "The Eternal Christ" of Mr. Campbell's so-called "New Theology." Christology is no essential part of the Gospel of Jesus. He was named the Christ after he passed away. In his lifetime this title was not given to him and he never regarded himself as the fulfilment of the Messianic idea. The episode of Peter saying to him: "Thou art the Christ (Messiah), the Son of the living God" is not historically true, it is admittedly imported into the Gospel records from a time long after his death when the doctrine of his Messiahship had grown and become a part of the teaching of the early church. Dr. Martineau in his "Seat of Authority" thoroughly examines the supposed acknowledgment by Jesus of his being the Christ, and makes an unanswerable case to show that Jesus did nothing of the kind. This contention receives the increasing support of expert critics and scholars.

The choice as to belief about Jesus is made more confusing than ever to some minds by recent developments of doctrine. It is not merely as before whether it shall be the teaching of Jesus, or of Paul, or of the Trinitarians, but whether it shall be what Jesus plainly says of himself, or what Mr. Campbell says of him. To real Unitarians there is no confusion of the matter. They stand by the real humanity of Jesus, and the undivided unity of the Godhead in one person only—the Heavenly Father.

But the "New Theology" presents us with a transmogrified Trinitarianism, identifies Jesus with the Eternal Christ to whom prayer and worship are offered, and who takes the place of God. This does not cancel the issue between Unitarianism and Trinitarianism, but raises it again in another form.

Loyalty to the Man Jesus, to his gospel of the Unity of God in the Heavenly Father, the nearness of the Father to every human soul, and the Father's almighty and everlasting love for all is the essence of our Unitarian Faith.

National Unitarian Temperance Association.

Hon. Sec.: Mr. E. F. COWLIN, 40 Marler Road, Forest Hill, London, E.C.
Organising Secretary: Mr. W. R. MARSHALL, 31 Birkhall Road, Catford, London, E.C.

WHAT SOME NOTABLE MEN SAY.

Edison, the Great Explorer:

"I always felt I had a better use for my head than to impair it by using alcohol."

Sir Nathaniel Barnaby, Chief Constructor to H.M. Navy:

"My pledge has been better to me than a gift of £20,000."

Wilbur Wright, the Flying Man:

"I do not use alcohol, and I do not think it would be beneficial to me."

International Bible Lessons, 1912.

The following is the International List for 1912. Notes and Illustrations will be supplied monthly in this magazine, which will always be published in time for teachers to get copies in advance before the last Sunday of each expiring month.

JANUARY 7th: The Birth of John the Baptist Foretold, Luke 1, 5-23; 14th: The Birth of John the Baptist, Luke 1, 57-75; 21st: The Birth of Jesus, Luke 2, 1-20; 28th: The Presentation in the Temple, Luke 2, 22-39.

FEBRUARY 4th: The Wise Men led by the Star, Matthew 2; 11th: The Boy Jesus in the Temple, Luke 2, 40-52; 18th: The Ministry of John the Baptist, Luke 3, 1-17; 25th: The Baptism and Temptation of Jesus, Mark 1, 9-11; 4, 1-11.

MARCH 3rd: The Call of the First Disciples, Mark 1, 14-28; 10th: Jesus the Healer, Mark 1, 29-45; 17th: The Paralytic forgiven and healed, Mark 2, 1-12; 24th: Feasting and Fasting, Mark 2, 13-22; 31st: Review Lesson.

APRIL 7th: The Appearances of the Risen Lord, I. Cor., 15, 1-11; 14th: The Use of the Sabbath, Mark 2, 23 to 3-6; 21st: The Appointment of the Twelve, Mark 3, 7-19, Matthew 5, 13-16; 28th: The Beatitudes, Matthew 5, 1-12.

MAY 5th: Poverty and Riches, Luke 6, 20-26 to 16, 19-31; 12th: The Law of Love, Luke 6, 27-38, Romans 13, 8-10; 19th: The Old Law and the New Life, Matthew 5, 17-26; 26th: The Gift of the Holy Spirit, Acts 2, 1-11.

JUNE 2nd: Truthfulness, Matthew 5, 33-37, James 3, 1-12, to 5, 12; 9th: Hearing and Doing, Luke 6, 39-49; 16th: Christ's witness to John the Baptist, Matthew 11, 2-19; 23rd: The Penitent Woman, Luke 7, 36-50; 30th: Review Lesson.

JULY 7th: Malignant Unbelief, Mark 3, 20-35; 14th: The Seed in the Four Kinds of Soil, Mark 4, 1-20; 21st: The Growth of the Kingdom, Mark 4, 26-32, Matthew 13, 33; 28th: The Wheat and the Tares, Matthew 13, 24-30, 36-43.

AUGUST 4th: The Worth of the Kingdom, Matthew 13, 44-53; 11th: A Troubled Sea and a Troubled Soul, Mark 4, 35 to 5, 20; 18th: The Ruler's Daughter, Mark 5, 21-24, 35-43; 25th: The Visit to Nazareth, Luke 4, 16-30.

SEPTEMBER 1st: The Death of John the Baptist, March 6, 14-29; 8th: The Mission of the Twelve, Matthew 9, 35 to 10, 15; 15th: Judgment and Mercy, Matthew 11, 20-30; 22nd: The Feeding of the Five Thousand, Mark 6, 30-44; 29th: Review Lesson.

OCTOBER 6th: Jesus walking on the Sea, Mark 6, 45-56; 13th, Clean and Unclean, Mark 7, 1-23; 20th: Mission to the Gentiles, Mark 7, 24-30, Matthew 8, 5-13; 27th: Wanderings in Decapolis, Mark 7, 31 to 8, 10.

NOVEMBER 3rd: The Sign and the Leaven, Mark 8, 11-26; 10th: World's Temperance Sunday, Hosea 7; 17th: The Great Question, Mark 8, 27 to 9, 1; 24th: The Transfiguration, March 9, 2-13.

DECEMBER 1st: The Lunatic Boy, Mark 9, 14-29; 8th: The Child in the Midst, Matthew 18, 1-14; 15th: Forgiveness, Matthew 18, 21-35; 22nd: Christmas Lesson, Isaiah 9, 1-7; 29th: Review Lesson.

The subjects are given here just as worded by the Orthodox Lesson Committee, and there is abundant scope for Unitarian treatment of them. It will be seen at a glance that the list provides for Theology and Morality, and includes Temperance for Temperance Sunday. There are plenty of suggestions for Unitarian doctrine. Our Notes and Illustrations month by month will afford valuable assistance to Sunday School Teachers.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. HILL, 36, Heath St., Hampstead, London, N.W.

The very same mail that brought Miss Barnard's letter brought one also from a lady in West Australia who had seen our advertisement of literature in "T.P.'s Weekly." She expressed great eagerness to have the literature and a desire to know if any Unitarian churches existed in Australia. We constantly hear echoes of praise of the Unitarian Van missioners. Only last week a correspondent from the North wrote:—

> "It is kind of you to send the booklets. I gave the last you sent to a friend who accepted them gratefully. I was going to write to you about the Van. I was able to get along to hear various speakers and enjoyed it thoroughly. One pleasing feature was that though the audiences were not quite so large as on former occasions, those who were there showed no narrow-minded bigotry. They were there to learn and to think out for themselves their own salvation. The utmost courtesy was shown in putting questions, which to my mind were ably answered in the spirit of kindness. I had a talk at the close with the missioner, and hope to have the pleasure of his company shortly for tea. I do not know whether I told you that I am a Primitive Methodist local preacher of 26 years' standing, but I prefer to think for myself. You can understand what it involves in some of our pulpits to say what one thinks."

The new Unitarian Church Hall was opened at Finchley, Nov. 11th by Sir Edwin Durning Lawrence, dedicated by the Rev. J. A. Pearson, and the first religious services in the new building, Nov. 12th, were conducted by the Rev. Dr. J. E. Carpenter, principal, Manchester College, Oxford.

The 51st Annual Meeting, Scottish Unitarian Association, was held at Edinburgh, when the Rev. R. B. Drummond, B.A., who was one of the speakers at the foundation of the Association, Nov. 11th, 1861, addressed the assembly and was thanked for his long and devoted services.

Unitarian services are being arranged at Hounslow, London, by the London District Unitarian Society, following up the work of the Van Mission.

"UNITY" LESSON CHART FOR DECEMBER.

1911.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
Dec. 3	*Julia Ward Howe*	259	"Let her own works praise her."—Prov. 31, 31	Prov. 31, 10-31
... 10	Death and Resurrection	295	"Flesh and Blood cannot inherit the kingdom of God."—I Cor. 15, 50	I Cor. 15, 35-50
... 17	Endless progress	286	"Let us—press on unto perfection."—Heb. 6, 1	Rom. 8, 16-39
... 24	Our Heritage	112	"It is your Father's good pleasure to give you the Kingdom."—Luke 12, 32	Gal. 5
... 31	Rewards	252	"Each shall receive—according to his own labour."—I Cor. 3, 8	Matt. 20, 1-16

The Bible Lesson Notes.

(See the Lesson Chart).

[NOTE: H.C.S. means "Hymns and Choral Songs," Manchester S.S. Association, Hymn-book; Hymn numbers in the Lesson Chart as shown above are given from "The Sunday School Hymn-book." S.S. Association, Essex Hall, London.]

December 3rd: JULIA WARD HOWE. Scripture, Proverbs 31, 10-31; Text, Proverbs 31, 31; Hymn, 259, H.C.S. 57.

See biography on another page. A good woman, mother, citizen, and Unitarian. What is woman's work? Her duty outside the home: Should she write books, give public lectures, preach, and take a share in public government? What is woman suffrage? Should male and female be equals in citizenship? See the praise of the good woman in Proverbs 31, 10-31.

December 10th: DEATH AND RESURRECTION. I. Cor., 15, 35-50; Text, I. Cor., 15,50; Hymn 295, H.C.S. 185.

Death is the perishing of the fleshly body; no death to the soul, to the person within the body, which is immortal as God, continuing life under new conditions. Flesh and blood cannot rise into the spiritual world (text); the resurrection is in a spiritual body (v. 44). Explain that the water-grub develops a new body of the dragon-fly, which rises out of the world of water into the world of free air and cannot return to the water; how the caterpillar that crawls becomes the butterfly; that the body of the seed dies in the ground, but its life rises into the new body of a plant above the soil. The resurrection of Jesus was spiritual, not a rising of the fleshly body. Paul is right in the text (v. 50, also 44), and the writers of the Gospel resurrection stories are wrong; they reported what had grown in the imagination of people's minds.

December 17th: ENDLESS PROGRESS. Romans 8, 16-39; Text, Hebrews 6, 1; Hymn 286, H.C.S., 181.

Life is everlasting, and earth is like one class-room in the great school of eternity, which school has many stages through which we all pass to reach our full growth. The death of the fleshly body does not stop that process of learning and growth. The development of mind and soul continues without break under new and ever-changing conditions, so that there is for every human soul—Progress onward and upward for ever. Here we learn the lessons this state is intended to teach, and afterwards pass on for lessons which can only be learned elsewhere. God has put into each of us part of his own divine nature with the design that it shall develop in us by evolution—through discipline and trial—till we become perfect as He is perfect. Take the advancing progress through the ascending stages in a school, as a parable of immortal life, in which we never cease to learn, and in which life unfolds into increasing richness and glory. In the light of these notes study the Scripture Lesson, with text and hymn.

December 24th: OUR HERITAGE. Gal. 5; Text, Luke 12, 32; Hymn 112, H.C.S. 11.

Jesus, his life, work, example, and teaching, are part of our great inheritance from the past. Our forefathers learned their Faith from him, and their freedom from bondage in religion (Gal. 5, 1). Tell of the struggles of Puritan ancestors, of "Open Trust Deeds," of growth from Calvinism, Methodism, and other "isms" into Unitarianism. Say something of Unitarian martyrs—Servetus, Bidle, Priestley, and others. Describe what persecution has been suffered for our Faith in the past. To the faithful it is ever the Father's good pleasure to give the kingdom (Luke 12, 32). We have inherited discipleship to Jesus. Let us show our gratitude for his life by following him in love to man and love to God.

December 31st: REWARDS. Matthew 20, 1-16; Text, I. Cor., 3, 8; Hymn 252, H.C.S. 396.

See "Home Circle" page for ideas and illustrations. What about school rewards and prizes? Not bribes, but encouragements. Are all who do their best according to their ability equally deserving? (Matthew 20, 1-16). The result or consequence of effort is the natural reward, as the harvest from the planting and cultivating, or acquirement from study, or strength from exercise of faculty. Reward of sower, teacher, parent, martyrs, etc.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

A JOYOUS CHRISTMAS to all our Readers,—and to everybody.

1912 ARRANGEMENTS for contents of the "Unitarian Monthly" will include the devotion of considerably more space of matter for Sunday Schools and Young People; there will be a new and original serial story by the author of "Randal's Principle," "For All or None," "Poor Human Nature," "The Chronicles of Parson Pimm," etc., entitled "Love that Casts out Fear"; it is probable also that one column monthly will be given to the work of our Women's League; and the other features will be maintained with the help of a variety of able contributors.

In the October issue attention was called to the fact that Professor E. E. Prince, of Ottawa, Canada, who had received the honour of LL.D. from St. Andrew's University, was formerly connected with our Mill Hill Chapel, Leeds. Unfortunately by compositor's error it was misprinted "Mill Lane Chapel." Information has come to hand that Prof. Prince was "born" into the Mill Hill Congregation, and christened by the Rev. Thomas Hincks; that as a young man he worked under Prof. Miall at Leeds University, was student and assistant at St. Andrew's 14 years, 3 years assistant to Prof. Cossar Ewart at Edinburgh University, matriculated at Cambridge, has been at the head of the Fisheries Department at Ottawa, Canada, 17 or 18 years; is Dominion Commissioner of Fisheries for Canada, International Commissioner of Fisheries to the United States, Canadian Commissioner to the International Fishery Congress held recently at Rome and is a member of the Unitarian Church at Ottawa.

The North Cheshire Unitarian Sunday School Union held its Annual Meeting and Musical Festival at Brookfield Church, Gorton, Oct. 21st., when Mr. Ratcliffe Firth, of Mossley, succeeded Rev. H. Bodell Smith as president.

Dr. S. H. Mellone, Principal, Unitarian H. M. College, has been appointed Lecturer to the University of Manchester in the History of Christian Doctrine.

Mr. G. A. Evans, M.Sc., Manchester University, 2nd son of the Rev. Geo. Evans, M.A., Middleton, has been appointed to the Indian Civil Service.

The Lindsey Hall, the gift of Mr. Edwin Tate to Essex Church, Kensington, in memory of Theophilus Lindsey, first Unitarian Minister in London, was opened Oct. 25th.

Sir W. H. and Lady Talbot, Manchester, married Oct. 16th, 1861, have celebrated their golden wedding.

Mr. A. J. Hobson, the new Lord Mayor of Sheffield, the 9th Unitarian Mayor of that city, has appointed Rev. C. J. Street, M.A., LL.B. to be Mayor's chaplain, and a large congregation attended service at Upper Chapel, with the Lord Mayor on Mayor's Sunday, Nov. 12th.

A memorial tablet to the late Rev. John Page Hopps has been erected at the Croydon Free Christian Church, where he was minister 1892-1903.

A Unitarian Church is to be erected for the new movement at Timaru, New Zealand. A generous adherent has secured a site at a cost of £750, and contributed £450 for the building.

The work at Framlingham and Bedfield, Suffolk, shows encouraging access of life and strength under Rev. H. C. Hawkins.

Mr. John Harrison represented the British and Foreign Unitarian Association at the unveiling of the statue erected by the Municipality of Vienne, France, to Servetus, the Unitarian martyr, Oct. 15th.

The Jubilee of the Pudsey Unitarian Church was celebrated on Saturday, Nov. 4th, in connection with which a fully illustrated historical souvenir has been published.

The Mossley Christian Church has held a most successful bazaar, opened first day, Nov. 16th by Mr. Chas. Hawkesley, President, B. and F. Unitarian Association.

The Mottram Christian Church held its 65th Anniversary celebration, Nov. 18th, the Rev. H. Bodell Smith (former minister) presiding.

The South Cheshire and District Association has decided to revive Unitarian services at Longton, Staffs.

The University of Oxford has decided to confer the degree of M.A. upon the Rev. L. P. Jacks, Dean of Manchester College, Oxford, and Editor "Hibbert Journal."

A Unitarian Van Mission has been organised for New Zealand by the Rev. R. J. Hall, M.A., of Auckland and others, and a Missionary Conference of Unitarians has also been established.

PULPIT CHANGES: Mr. N. N. Caley is appointed lay minister, Bermondsey Unitarian Church; Rev. L. Jenkins Jones, resigned, Woolwich, Oct. 31st; Rev. Douglas Robson, B.D., appointed to Peckham Unitarian Church; Rev. W. F. Kennedy, resigned, Barnard Castle; Rev. J. H. Nolan, appointed to charge of churches at Loughborough and Coalville; Rev. Douglas Price, appointed Unitarian Minister at Brisbane, Australia.

DEATHS: Mr. James Laycock, Scarborough, Oct. 22nd, 81; Mr. Alfred Burridge, Brixton Hill, London, S.W., Oct. 26th, 80; Mrs. Harold Longster, Malton (sister to Rev. A. Sutcliffe), Oct. 27th, 49; Mrs. J. W. Willans, Kerry, Montgomery, Oct. 28th, 64; Mrs. T. B. Oliver, Ramsgate, Oct. 31st, 66; Rev. Wm. Hargrave, M.A., Romsey, (Unitarian Minister, Clifton, 1870-82), Oct. 28th, 77; Mr. H. E. Edwell, Newbury, Nov. 2nd, 88; Rev. A. J. Marchant, Chichester, Nov. 4th, 61; Mrs. Allanson Picton, Penmaenmawr, Nov. 5th; Mrs. J. C. Heaviside, Shepherd's Bush, London, Nov. 10th, 81; Mrs. Joseph Norbury, Southport (of Blackley), Nov. 11th, 76.

Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES:

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

opposed to CHURCH DOCTRINES:

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

—Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITY HYMN SHEETS

For Special Services. (1st Series.)

Suitable for Mission Meetings, for Anniversaries, and other special occasions. Unitarian words to popular Sankey tunes; four pages; six hymns and a doxology, on three pages, and a back page explanation of "Our Unitarian Faith."

(1) Father, let thy kingdom come. (2) Stand up, stand up with Jesus.
(3) There's a hope that is fairer than day. (4) Rescue the perishing.
(5) When our Father cometh to make up his jewels. (6) Go bury thy sorrow.
(7) Praise God from whom all blessings flow.

2/6 per 100, from H. Bodell Smith, "Dovestone," Denton Road, Gorton, Manchester.

UNITARIAN PUBLICATIONS—FREE.

The Personality of God—
JAMES FREEMAN CLARKE, D.D.

The Proper Worship of God—
STOPFORD A. BROOKE, M.A.

The Theology of Unitarians—
CHARLES C. EVERETT, D.D.

These publications sent free, also information on Unitarianism. Apply by letter to

Miss F. HILL,
36, Heath Street, Hampstead, London, N.W.

The Unitarian Monthly.

ANNUAL VOLUMES (including 1910) . .

One Shilling. - 1/3 by post.

Bound in stiff paper, with detailed Index.
Order from Editor.

Unitarian Literature—FREE!

Will be sent for cost of postage only.
A Pamphlet, 16 pages, entitled:—

OUR NAME, MESSAGE AND MISSION.

. . . By the . . .
Rev. H. BODELL SMITH

(A Paper read at the Annual Missionary Conference of Unitarian Ministers, Memorial Hall, Mancheeter, July 5, 1906; published verbatim in "The Christian Life," July 14, 1906, and in "Unity," September, 1906, and reprinted in pamphlet form by request.)

OPINIONS.

"Your article on 'What's in a Name' has the most sense of anything I have ever seen in print on the subject."
Rev. J. H. CROOKER, D.D.

"Your paper on 'Our Name, Message and Mission'—seems to me one of the ablest and most important utterances that I have seen in connection with English Unitarianism for many years. I hope you will print it—as a tract for wide circulation."
Rev. J. SUNDERLAND, M.A.

6 copies for 1d.; 12 for 2d.; 25 for 3d.; 100 for 1s.

Useful for senior classes in Sunday School, and for teachers, parents, and for distribution to members of our churches.

Back numbers of "THE UNITARIAN MONTHLY" sent for cost of carriage, 100 for 6d., for outside propaganda and house to house visitation.

Apply to Editor—"Dovestone," Denton Road, GORTON, Manchester.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . . .

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.

3, ESSEX STREET W.C.

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

The Popular Unitarian Weekly.

Special Contributions of Interest to Unitarian and Liberal Religious Thinkers and Workers generally. Leading Articles on topics of the day, chiefly dealing with the doings of Unitarians and the progress of free religious thought. Van Mission Reports. Reviews and Views by the Literary Editor. Sunday School Articles and Model Lessons. Children's Chat. Notes of the Week, Denominational News, Occasional Portraits, Pictures of Churches, etc.

From all Newsagents—ONE PENNY WEEKLY.

Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6; Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum, for three lines.

Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON BY
REVEIRS BROS., 5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to "Dovestone," Denton Road, Gorton, Manchester.

AGENTS for "The Unitarian Monthly": **London**—The British and Foreign Unitarian Association, Essex Hall. Essex Street, Strand, W.C. **Ireland**—Mr. Eustace Gordon, 35, Rosemary Street, Belfast. **Scotland**—Messrs. Alex. McLaren & Son, 360-362, Argyle Street, Glasgow.